

19 Nov. 192

Dear Robert,

I found more texts about arising and ceasing, reminding us not to forget to understand this not only according to instant, but above all according to condition. As Khun Sujin said, we should often consider the Dependent Origination in our life.

Path of Discrimination,
p. 55 rise and fall. (but read
for ideas: dhammas.)
Dial. of the Buddha II, p. 141:
"Sublime story. See p. 26:
"coming to be, coming to be"
origination. Then and: "ceasing
to be" cessation. p. 28: He
dwelt discerning the rising and
passing of the five khandhas
of grasping. Here: the in the
sense of the 4 noble Truths and
the dependent origination.
not just the momentary arising
and ceasing. K II, 203: The ten Powers:
this is obviously also about
the Dependent origination.

See my letter to the monk,
comparing English and Thai.
The English must be wrong

Does one first put away the
kilesas and then only satipatthana
Do you have ^{Ken} Kantipalo's translation
and what does he say? I want
the Pali and have written also
to P.T.S. —

Thank you for the trouble checking
better Vipassana 2, the passage
about a friend and now I left it
in. Rodewijk thinks it is O.K. to

You asked me whether Khen
Shijin indicated that if one first
develops jhāna (if one can!) then
for those people vipassana is
easier?

That person has to start right
from the beginning: aware of all
nāmas and rūpas. Is that easy?
In the Buddha's time there were
more people with accumulation
for the Dhamma, there were
people with accumulation for
jhāna, although ~~these~~ people
who attained enlightenment
with jhāna were fewer in
number. I do not know whether
one can compare and say that
vipassana was easier ~~one~~ ^{one} stage
ably by conditions for jhāna. If
there is no clinging to it it can
be object of awareness. The effect
is different, one can experience
nibbāna with phalacittas many
times

2.

If one says: first jhāna then vipassanā which will then be easier there is a seef who compares situations. In reality the stream of cittas just go on, all by conditions. When paññā has been developed it performs its task with ease, it is "up to it". But, as you indicate, ~~you~~ one should in this time develop vipassanā directly.

You heard about a monk who had micchā samādhi and could not think well. Although the real jhāna would not have thinking, you believe that there would be less thinking about worldly matters. It depends on conditions again. Sariputta was so skilled, he could follow the Buddha and listen, and have jhāna-cittas alternating.

Your remarks about Dispeller of Delusion I, p 172 which I quoted to show the operation of ignorance. I was so fixed on ignorance that I did not consider paññā enough and your remarks were a reminder for Sariputta who I quoted. (I repeat requested to have a copy of some letters of our correspondence): "prehending is understanding, it grasps that quality by seeing

it and pressing... Comprehending is understanding, it grasps that quality by ~~seeing~~ plunging, entering into it.

It helps to understand that paññā has these qualities already it does not need a seer to force

Your remarks about paññā help one not to believe that there has to be thinking about the truth, paññā realises the truth without thinking. However now we think in order to have more theoretical understanding as a foundation.

What paññā should know: visesa lakkhana, specific characteristics, and the 3 general characteristics. I find this a difficult subject, as you concludes from the Vis. it appears that when paññā knows the 3 general characteristics, it also knows the visesa lakkhana, it clears.

I think because it is: impermanence of the vis. object now, not impermanence in an abstract way. also: of this vis. object, not of a past vis. object.

Of this seeing ~~do~~ ~~things are~~ ~~more~~ precise. The 5 are clearly separated. not like now that they are mixed up.

As to visesa lakkhana, then

are pitfalls. There is, we believe, awareness of hardness, but instead we may still take the hardness for something, even we know that it is hard. This is difficult to detect, and we have to know whether there is awareness or not. (maybe you could put it on your list of Q. and send it to Sarah.)

see for this
Mūla-
pariyāya
Sutta by
Ven. Bodhi
p. 48.

We should not worry, but and not keep it in our mind for long, there is a next reality. The main thing is not to keep anything, dwell on it, then we are selecting.

Your quote from a monk who says phala samāpatti is described in a jhāna like language, thus he concludes also only for those who developed jhāna. Yes, this struck me too. Ven. Bodhi said, "after a certain practice" he ~~can't~~ the arayan, each arayan, can have it

Now some points I like to ask your advice, re: writing and revising.

Blofield letter: seems so specialised, just for those who read his books.

Alan said bookshops are more interested in books than in booklets or articles. He will in future first print Conditions, Prapa-cetasikas. He said, can I not write another book.

I believe this is forced, as a book has to grow from a seed. I work more little by little also because of lack of free time. Khun Sujin said the method of Q. and Answer is ~~from~~ a good way and dates back from the older time! I am mostly inspired by Q. by texts I am looking up, by special occasions (like a journey to Bgh, or a tap I receive). Then it is more spontaneous, I should not force it.

The letters of our correspondence: I do not know how to make it general letters, it is rather detailed, just for a very small group. Would you know how to handle that? I sure will use and have used texts I looked up.

Do you have an idea of making a list of Qu. people have about meditation? Alan wants one title meditation, to compete with

the wrong ⁴ kind, but should
we use the word at all?

I dislike the word.

About which topics should
I write? more for be-
ginners?

Khun Sujin said I could
use her books and write
"based on her books". She
usually has some chapters
with Q and A in her books.

I am interested to know
what you think. However,
before conditions etc. get
printed I need time to check
these again.

Best wishes,
nina.